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V. REV. FR. ANDREW P. GLAGOLEV
A PARISH PRIEST, PART II

Many Orthodox churches were built in the early years of the last century. Newly-arrived immigrants struggled to build these churches and, at the same time, establish lives for themselves in a new country.

A short time later, the nation found itself in the midst of the Great Depression. These were difficult years. Mounting bills and inadequate funds to pay them created serious problems for many churches. Priests often could not be paid, and when that happened, they had to move on to a parish that could hopefully afford to pay them. SS. Peter and Paul Russian Orthodox Church in Lorain, Ohio, was typical of the times. The 1930s were bleak as parishioners struggled to keep their church. Morale was very low. A number of priests came and went only ministering to the basic needs of the parish. As World War II began, parishioners faced the inevitable – the closing of their parish.

In early 1942, Fr. Andrew P. Glagolev became the priest of this church. This would be his first and only assignment as a parish priest. Despite the many problems when he arrived, Fr. Andrew's son, the V. Rev. Fr. Sergei A. Glagolev, now recalls the time spent in Lorain as the happiest years of his father's life.

For the first time in over a decade, parishioners seemed hopeful about the future. Financial problems still loomed before them, but by 1943 the mortgage was paid. Father Andrew was largely credited with pulling parishioners together and guiding the church out of debt.

There was resurgence in the parish community, especially among the youth. Young people looked forward to going to church. Children felt comfortable talking to Father Andrew, and they learned much about the faith in their conversations with him.

Margaret Pysarchyk

Oh, God...

Oh, God, when I have food,
help me to remember the hungry;
When I have work, help me
to remember the jobless;
When I have a warm home,
help me to remember the homeless;
When I am without pain,
help me to remember those who suffer;
And remembering, help me
to destroy my complacency
and bestir my compassion. Make me
concerned enough
to help, by word and deed,
those who cry out
for what we take for granted.



We have been sending **The Orthodox Herald** to Alaska almost from our founding 50 years ago. We have been helped by many who donate to the Alaska Fund. Then around 1965, we had a packet returned to us which we had sent to Afognak. It wasn't until several years later that we learned that the whole village had been resettled in Port Lions. Everything in their old village had been washed out by a tidal wave. One of the first things they did was to build a church so that they could worship God according to the way their elders had taught them. Here they worship God, receive solace, thank Him for all and ask for His blessings and protection, especially on their forays onto the water to fish, which is their livelihood.

SOBORNOST
THE EUCHARISTIC ASSEMBLY

Is the local parish the whole church or only a part? People tend to think of the Church as a world-wide organization in which each local body forms a "part" of a larger and more inclusive whole. St. Ignatius did not look at the Church this way. For him the local community is The Church. He thought of the Church as a Eucharistic society, which only realizes its true nature when it celebrates the Lord's Supper. The Eucharist is something that can only happen locally – in each particular community gathered around its bishop; and at every local celebration of the Eucharist, it is the whole Christ Who is present, not just part of Him. Therefore, each community, as it celebrated the Eucharist Sunday after Sunday, is the church in its fullness.

The Fullness of the Church

In answer to the question: "Where is the Church?", Russian Orthodox theologian Nicholas Afanassieff agrees with Ignatius, and has asserted that the Church is found fully and completely on the local level where the Eucharist is celebrated. For him the Church of God is fully present in any of the local communities where one finds all the elements of apostolicity, including "apostolic succession," this guaranteeing continuity with the original Church community. In his view, each one of the churches is the complete Church. Every church equals the others, for it is the same church. And every church witnesses to the veracity of church life, at which the council is a part – in every other local church.

Afanassieff, in his commentary on Ignatius' Letter to Smyrnaens, 8 wrote: "One plus one is still one in ecclesiology. Every local church manifests all the fullness of the Church of God, because it is the Church of God and not just part of it."

(Continued on Page 19 Col. 1)

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CHRONOLOGY

JUNE 2002

DIED: Bishop Innocent (George Gula) (52) in Anchorage, Alaska.

TWO ORTHODOX CHAPLAINS have been assigned to Afghanistan.

CELEBRATING 100 YEARS is Holy Trinity Parish in Clayton, Wisconsin. Divine Liturgy at 9 a.m. followed by a banquet on Sunday, June 30. For info or tickets contact: Carol Cuper, 244 2nd Ave., Clayton, WI 54004.

NEXT MONTH we will start a series on the Holy Light which appears in Jerusalem each year.

AN ANTIOCHIAN ORTHODOX CHURCH was torched in Los Altos Hills, CA. The church had been built in 1985 and was burned to the ground in early April 2002. Investigation showed that an ignitable liquid had been used to start the fire. Many of the families who attend the church are Palestinians. Authorities and different groups have offered more than $20,000 in reward money. It will cost over a million dollars to rebuild the church. Help can be sent to Church of the Redeemer Restoration Fund, 380 Magdalena Ave., Los Altos Hills, CA 94024.

REAL BREAK gives an opportunity for Orthodox college students to travel to different locations to provide humanitarian aid to those less fortunate. In 2002, nine trips of 12-15 students took place from March 2 to 30. Most were of a week duration. For info. on next year's trips visit www.ocf.net

OCMC MISSION TEAMS are scheduled to go to Calcutta, India from August 25 to September 18. For info on the mission teams, call 904/829-5132 or email: AJLekos@ocmc.org.

THE USE OF MOBILE PHONES is disturbing the Mass, so Fr. Llopis, a Catholic priest in Morairan, Spain, is the first to install jamming devices in his church.

THE RUSSIAN FOREIGN MINISTRY protested the storming of a hostel in Bethlehem near the Church of the Nativity owned by the Russian Orthodox Church and used by members of the church on pilgrimages to Bethlehem. The Israel government has informed Patriarch Alexy that it will compensate the Church for damages.

THE H. SYNOD OF BISHOPS OF THE OCA has made a statement on sexual misconduct. It reaffirmed its policy as outlined in "Guidelines for Initial Response to Allegations or Charges of Sexual Misconduct" made in 1994. It will comply with the civil laws of the land and will reach out to the victims and their families.

THE UNION OF RUSSIAN WRITERS support the idea of an Orthodox channel on TV. It should be named SOBOR and be under the aegis of the Russian Orthodox Church. They argued that the state should fund the channel because "most taxpayers are believers and patriots who hate the cynicism and immorality that dominates television today."

MANY DIVINE SERVICES have been translated into Spanish. For info contact Project Mexico at info@projectmexico.org or phone 619/426-4610.

TOMBSTONES FROM THE VA can be obtained with the Orthodox three-bared cross.

THIS IS THE LAST CALL for the Divine Liturgy in Slavonic sung by the Russian Liturgical Singers. Available on CD for $17 or $12 for cassette from Harry Nalesnik, PO Box 1285, Montclair, NJ 07042. It is one of the best renderings available.

POEMS, a delightful book by one of our Orthodox seniors, Andrew Klimkosky, is available for $12 from Dorrance Publishing Co., 643 Smithfield St., Pittsburgh, PA 15222, phone 412/288-2519. Contact Jessica Cunningham.

MANY ORTHODOX HAVE ADDRESSED both Israel and the Palestine Authority to reconciliation, justice and peace in the Holy Land. Among these are SCOBA, the Ecumenical Patriarch, Patriarch Aleksy of Moscow, and the Synod of the OCA.

OCA HUMANITARIAN AID Director Arlene Kallaur says that health and school kits and layettes for distribution to disaster areas are needed to replenish the supply on hand. For info call 516/922-0550 ext. 126 or arlene@oca.org

EMBROIDERED BOOKMARKS, WALL HANGINGS, BOOK COVERS are available from Holy Myrrbearers Monastery, 144 Washburn Rd., Otego, NY 13825-2265 or call 607/432-3179 for a flyer. These are made by women in Jerusalem.

RUSSIAN HERITAGE DAY, sponsored by the OCA Churches of the Cleveland, OH area, will be held on July 21 at the German Central Organization, 7863 York Rd., Parma, OH. For details call 440/842-0688.

THE HOLY MYRRHBEARERS (WOMEN'S) MONASTERY, 144 Bert Washburn Rd., Otego, NY 13825-2265 is marking its 25th anniversary with vespers followed by a banquet on August 16 at St. Michael's Church in Binghamton, NY and a thanksgiving moleben at the Monastery on Saturday, August 17. For info call 607/432-3179.

THE ORTHODOX CHURCH regards as morally reprehensible the tattooing of a living body. The same can be said of piercing.

KRAJAN, a quarterly which started with the Christmas issue of 1999, has stopped publishing. Its emphasis was on the Slovak/Rusyn ancestors' lives in the American company mining and steel towns. A collector's volume is available from Morris Publishers, 99 State Rt. 149, Lake George, NY 12845. Call 518/793-3986.

EMERGENCY ASSISTANCE is being sent to the West Bank by IOCC, PO Box 630225, Baltimore, MD 21263-0225 or call 877/803-4622. Relief activities are concentrated in the northern region in Nablus, Jenin, Ramallah and surrounding villages.

Continued from front page)
SOBORNOST

The proponents of sobornost agree with Afanassieff's contention that the Church is fully present in each local community where the Eucharist is celebrated, but they add another dimension: the Church is also present throughout the world, for the communities exist in independence.

(Next month – the views of some of these proponents.)

Fr. Michael Dahulich, Ph.D

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Me husband e yah bulli invited do our next door neighbor nah cocktail party. Ohna tota shto looked down nah "ethnic." Yah hotcheela showing her zhetot ethnic snah yak to fit in. Yah peeshla shopping e kupela nove dress, e nove shosee. Ya zrobila appointment u hairdressera e dostala nove hairdo.

Preschol day. Me husband e yah taki nervourvess! Me poseralee cheres bedroom window yak tote important lude eshle doh neighbors house. Kolee enough peshlee me dumam lem chas preshol.

Yah povela me husband zhe ohn better act right. Ohn dostal take mad nah mena. Ohn kretche, "tea dumas zhe hunkee nhe mah dobreh manners?" Yah dumam better shut-up, Hanya. Me calmed down ee peshle next door.

Shitko peshlo O.K. Nasha neighbor bulla taka sweet, yah dumam zhe toh different lady. Ohna introduce nas doh odnye blondike e dala nam cocktails e yake malle sandwichee. Then blondika svedala nas che me taste that fabulous fondue. "You know the dip on the table." Ohna nas tam brala do table. Yah poserala tam na table a nech nhe vedela but dishes of bread e druhe takee casserols shto mal fire pod nem. Yah dumam zhe toh gravy nah meat zhe neighbor budey giving us.

Tota blondka mala eye nah me husband e ohna taka friendly. Ohna me husband said try some. Ohna brala small piece bread nah fork eh dippuyeh u tot gravy. Ohna then giving me husband u rot. Yah nhe hotchela that ohna duma zhe yah neh znam what to do ee yahtaka mad sho ohna hanging on to me cheloveka. Yah brala piece toho bread, yah bulla surprised zhe ohn stary hleb, ee yah dippuyu u tot fondue. Yah neh bulla quich enough, a dip peshol nah me novee dress. Me husband look happy, boh yah hunkee neh mam dobre manners!

Yah neznam yak vam toh pesatee Tyotya Maria. Me nech druho neh dostalee nah party. Table was empty except for dip ee hleb. Nema holupke, kolbasi, ham neh potato salad neh kurka neh kochaneena. Just staryee hleb ee tot fondue.

Ah zznayeteh, shto toh dip che fondue? Tho machanka! Eh shitke people edyat ot the same pot! Kolee me tak yeele, nas klekali foreighners, a I guess it's OK cholee nah "high class" cocktail party doing the same thing.

Kolee me peshlee domu, me husband kazal zhe yah could give neighbor tons of recipes for better fondue – machanku.

Budte zdrove
Hanya
Yah bulla highclass
enehznala.

PRESS FUND

With your help we have been publishing for over 50 years. We appreciate your help with all the Funds. As we wrote, our readers start the funds when they are aware of our need. Thank you/Spasebo. Mary Skumanich, John Yurchak, Tom Swift, Marge Cimbolic, Julia Petronko, Helen Salas, Marie Derkasch, Jule Petrelles, Sophie Pachowka, Paul and Dee Baumgarten and children, Anonymous (3), John Glagola, Lillian Lovchuk, Ann Dorozynski, Mary Kochmarak, Olga Kasper, Joseph Holobinko, Mary Gillow, Paul Laskovich, Theodore Demchak, Doris Rusinko, Mary Kinn, Steve Wrabel, Harry Nelesnik, George Chobany, Helen Trofan, Elizabeth Casper, Irene Allen, Joe and Flo Mosley, M. Kiehl, Vera Utterback, Helen Dzugan, Donald Belinsky, W. Wasyluk, Robert Peters, Irene Starr, Mary and Russell Kantor, Juliana Kuzmack.

PASCHAL GIFTS from Anonymous; Diane and Joe Burchick; and Steve and Justyna Pelak for health.

FOR PRAYERS FOR HEALTH from Johanna Wagner for sister Irene.

IN MEMORY from Bill and Elizabeth Hryvko of daughter Karen; from Edward and Irene Rhenish of Rt. Rev. Dimitri Kudrikoff; from Dorothy Koropchak and family of John; Velma Bova of Matushka Helen Fedorchak; Mary Goomas of dad Wesley Councell (11 years) and grandma Mabel Peckham (15 years); Marge Kalenak of Charles (December 2, 2001); Father and Matushka Stroyen of Fr. Peter Bohush.

WINTER'S GRACE

Our senior years can be viewed as a pleasantly useless era when we qualify for retirement benefits, senior discounts, and have a lot of free time to do nothing. Or we can see them as a time of great opportunity to be used for God. There's so much left to do.

We can serve as mentors, teaching wisdom and virtue. Seniors can point to the ancient paths of holy living and encourage young believers to walk in them.

Instructions are given to the young in Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk there-in..."

And the elders are told in Psalm 71:18: "Now also when I am old and greyheaded, O God, forsake me not: until I have shewed thy strength unto this generation and Thy power to everyone that is to come."

There is power in the example of an ordinary life lived with an awareness of God's presence – seeing Him in everything and doing all things for Him. This is the mark of the mature soul, quietly and humbly going about ordinary tasks, living in joy, and leaving behind the fragrance of Jesus' love.

Even if our journey leads to illness and weakness, and we're confined to our homes and then to our beds, our years of fruitful service need not be over. We can still pray. Prayer is one of the special privileges of infirmity, and in the end may be its greatest benefit. Above all else, we can love. Love remains our last and best gift to God and to others.

Mentoring, being a godly example, praying and loving. These are the opportunities of growing old with God.

We never retire from being useful to God.

* * * * * *

WHAT IS THE "Q" DOCUMENT?

Scholars and theologists speculate that there may have been an unknown document, "Q" or quelle (hence Q) meaning source. It served as a reference source for the authors of the first (Matthew) and third (Luke) Gospels. It is theorized that such a document would account for the many similarities to be found in these two gospels. The "Q" document is presumed to have been from the time of Jesus.

NOTES ON OUR 50TH

How good it is to hear from so many of you. We want to share your notes with our other readers.

My first subscription was a gift from my Uncle Steve and was a blessing. I would be lost trying to raise Alexandra (7) and Nicholas Andrew (5) in the Four Corners area (New Mexico) as Orthodox Christians without **The Orthodox Herald**. We enjoy the recipes, explanations of traditions, the ethnic chuckles (have grandpa in tears), and all the rest (including ads for books, tapes, etc.). God bless you for this work.

Nicholas Bugosh

It has been my good fortune and that of my wife's and gratitude to our friend and lady parishioner of St. Michael's Orthodox Church, located in Redford, Michigan, that she made us recipients of **The Orthodox Herald**.

The February and March publications (the first issues received) are excellent; in that they are informative, educational, and written in a layman's scope of understanding. God bless you with many years of continued publication.

John Koff

A Stara Baba of 93 years is writing to you. I enjoy the bulletins, especially Hanya. Keep it up. Enjoy your holidays with good health and joy. My love.

Julia Golit

We congratulate V. Rev. Father Basil Stroyen and Matushka Nina on their 50th year of publishing **The Orthodox Herald**, a delightful monthly newsletter packed with spiritual gems, thoughtful articles on the Orthodox Christian faith, Carpatho-Rusyn and Russian customs and recipes, and the inimitable "Ethnic Chuckle" which reminds us of how our immigrant parents and grandparents assimilated to the English language while retaining much of their traditional Rusyn language expressions. Excerpts from the current issue (including the "Ethnic Chuckle") are online at http://www.orthodoxherald.homestead.com

Father Basil and Matushka Nina, we salute you and wish you many more years – na mnohaja i blahaja lita.
(From the March/April issue of the New Rusyn Times, the publication of the Carpatho-Rusyn Society, 125 Westland Drive, Pittsburgh, PA 15217-2538.)

WHAT HAPPENED TO IT?

According to the Gospels, after the Crucifixion of Our Lord, the clothing of Our Lord was divided among the soldiers who were guarding Him. Who got what was decided by lot. Matthew 27:35 and Mark 15:24 give only a brief account but Luke 23:34 and John 19:23-24 give us a clearer picture of what happened to His clothes. John tells us: "Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without a seam, woven from the top in one piece. They said: 'Let us not tear it, but cast lots for it, whose it should be.'"

Serving in the Roman army in Jerusalem was a Georgian by the name of Elias. He was from the town of Mtskhet. He was one of the soldiers who had cast lots for Christ's vesture. He won and he took the tunic as a gift to his sister, Sidonia, when he returned home. He received an unexpected response from her. She had heard of the Lord's death and when she learned that her brother was present and took part in it, she died instantly clutching the tunic in her hands. She held it so tightly and in such a way that it could not be removed from her hands. It was decided to bury her that way.

As time went on healing myrrh flowed from the grave and a cedar grew over it. Over the years, the cedar died and the place was forgotten.

When St. Nina came to Georgia, she learned of the tunic. As she searched for it, she prayed for a sign. A pillar of fire led her to it. King Mirian, then newly baptized, built a magnificent church to the Holy Apostles over the spot. Later, the Persians subjugated Georgia and in 1626 they took the sacred relics to Moscow as a gift to two great sovereigns: Tsar Michael Fedorivich and Patriarch Philaret (Niketich). With great ceremony, the robes were placed on a special altar in the Dormition Cathedral after their genuineness was confirmed by special tests.

To commemorate this great event, we find it listed on the calendar on July 10/23, the date on which the relics were received and placed on the altar.

BIBLE QUIZ

1. What prophet talks about children dishonoring their parents, so that a man's enemies are in his own household?
2. According to Deuteronomy, what must be done to a rebellious son who will not submit to discipline?
3. What Old Testament man almost sacrificed his beloved son?
4. What judge of Israel did sacrifice his daughter?
5. Who did Paul say had known the Scriptures from his infancy?
6. Who died after giving birth to a son named Ichabod?
7. Who said that we must change and become like children?

ANSWERS:
1. Micah (7:6)
2. He must be stoned (Deuteronomy 21:18-21)
3. Abraham (Genesis 22)
4. Jephthah (Judges 11:30-40
5. Timothy (2 Timothy 3:15)
6. The wife of Phinehas (1 Samuel 4:19-22)
7. Jesus (Matthew 18:3)

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REVERENCE FOR GOD'S HOUSE



Modern-day individual piety lacks a reverence for the house of God. It is reflected in our behavior within the church nave before services. When Jesus expelled the money changers from the temple in *Matthew 21:13,* He quoted *Isaiah 56:7: "My house shall be called the house of prayer...".* Do we treat God's house with the respect?

Because of our busy lives, we just do not make quality time for prayer. If you use the time before church chattering needlessly, you are wasting a valuable and precious opportunity that could be spent speaking with God. We then become bad examples for our children and those who visit our churches.

In the past, there was even a deep reverence for the whole church building. Men passing a church on the road would remove their hats momentarily and others would make the sign of the cross over themselves. This is the piety that our ancestors in the faith taught us. So, why are our attitudes different than theirs?

Let me offer some constructive ways to help combat this bad habit of chatter:

Prayer - Always use the time before church to pray. Show reverence for the Holy Eucharist reserved on the altar in the tabernacle. He is in our midst and the listener of every conversation. *"He who planted the ear, does he not hear? He who formed the eye, does He not see? (Psalm 94:9)"*

Prepare - We should not receive the Sacraments in a haphazard way. Preparation is not optional; it is vital. *Earnestly desire the higher gifts (1 Corinthians 12:31)."*

Review - Take your bible along to church to review the scripture lessons of the day. *"I will run in the way of Your commandments when You enlarge my understanding (Psalm 119:32)."*

Meditation - Meditate on events on the day and offer supplication for the world and its cares. *"Pray at all times in the spirit, with all prayer and supplication (Ephesians 6:18)."*

Intercession - Instead of observing what each person is wearing that day, offer a short prayer for them. Light a candle to remember the living and departed. *"I urge that supplications, prayers, intercessions and thanksgivings be made for all (Timothy 2:1)."*

Listen - If it is the tradition of your parish for Matins to be celebrated or the Hours to be read, participate and listen attentively. *"Your word is a lamp to my feet and a light to my paths (Psalm 119:105)."*

Silence - You cannot hear God unless you are willing to be silent. *"For God alone my soul waits in silence; from him comes my salvation (Psalm 62:1)."*

Observe - Look at the icons in the church; they teach us about our faith. Let them aid you in prayer. *"Honor and majesty are before Him, strength and beauty are in His sanctuary (Psalm 96:6)."*

Respect - Always be respectful of others who desire to pray. *"Whatever you wish that men would do to you, do so to them. (Matthew 7:12)"*

If you should need to speak, try not to bring attention to yourself. A smile and a nod is a good greeting for someone sitting next to you. The fellowship hall or outside the church nave are more appropriate places to engage in friendly conversation.

All Christians should dedicate themselves to a life of prayer and devotion to God. When you take time to pray before each service, you are preparing to participate in an intimate encounter with the living God. *"Aim at what is honorable not only in the Lord's sight but also in the sight of men (2 Corinthians 8:21)."*

Iconographer Raymond J.Mastroberte

RESTORATION OF SOUL

Sunday is one of God's greatest gifts for the restoration of the soul. The right use of Sunday can bring, and does bring to millions of people every week, the experience recorded in the Twenty-third Psalm, "He restoreth my soul."

The observance of Sunday ought not to be bound up by rigid legalism, as it was by the Pharisees of Jesus' day. The strict rules they laid down put life into a straightjacket. To travel 2,000 cubits, a little over half a mile, was permitted on Sunday, but ten feet beyond that was a sin! Shaving on Sunday was a sin. It was a form of "harvesting." It was a sin to eat an egg laid on Sunday. No wonder that Jesus, with his spiritual insight, declared, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

But so often, in getting away from the unspiritual legalism of distant days, many have lost entirely the spiritual values of the religious observance of Sunday.

Sunday should be a day for worship. Without worship, the soul shrivels, just as a plant withers, when it is shut away from sunshine and water. Oliver Wendell Holmes said, "I have in my heart a little plant called reverence, which needs to be watered every Sunday."

Sunday should be a day for friendship. It is the supreme opportunity for the enrichment of family life. Let anyone who has been blessed with that finest of human gifts, a Christian home, think back and recall how much of the blessedness of the home was bound up with the use of Sunday.

The preservation of Sunday, as a day of worship and rest, is essential to the progress of the Christian Church. Sunday gives the best chance for the proclamation of the gospel of Christ, the worship of God, and the practice of the fellowship of the parish. If we allow Sunday to be lost, to be commercialized, to be secularized, the chance of the Church to reach people and to do God's saving work is greatly lessened.

This means that each of us has a personal responsibility. Sunday is for worship not for laundry or housecleaning.

HENNA

"My beloved is to be a cluster of **Henna** blossoms in the vineyard of Engedi." Song of Sol. 1:14 (RSV)

Henna is mentioned twice in the Bible, in the passage quoted above and in the Song of Solomon 4:12; however, it may be implied by the Hebrew in two other passages.

The henna 'tree,' lawsonia inermis, is a tree-like scrub that can reach a height of twelve feet. It is heavily branched with oval leaves on opposite sides of the branches. A member of the willow family, several species exists, but not in the Near East. The Bibilical henna tree grows in a band from tropical northeast Africa throughout the Near East and into India. Today it is also grown in the West Indies. In spring, it produces bunches of small white fragrant flowers (the reference in the Song is to these flowers). The fruit is very seedy, like a pomegranate (the second reference in the Song).

Henna is a chemical mixture containing approximately 1% - 2-hydroxy-1, 4 naphthalenedione, which gives it its color. The tree is primarily grown for the production of dye, which is made by extracting a dry powder from leaves and young twigs. It is a permanent dye at pH 5.5 and is usually applied as a paste in hot water along with small amounts of organic acids (like lemon juice) to establish the proper pH. It was used to dye the nails, hair, leather and fabric and is still used in some hair coloring agents. Henna oil is extracted from the flowers and used in perfumes.

The Egyptians began to use henna in a very early times. They wrapped their mummies in henna dyed cloth and painted the nails of some of the mummies.

Neither Jesus nor the prophets ever condemned the use of henna as a cosmetic or dye indicating that the Jewish society accepted it as part of their standard of living.

Larry R. Sherman

WHY "MONASTERY" AND NOT "CONVENT"

People often ask us why we are called a monastery rather than a convent. We offer here an explanation written by our foundress, the late Mother Alexandra, many years ago.

This question has so often been asked us that we feel an explanation is due. The Oxford Dictionary of the Christian Church defines a monastery as "the house of a religious community," and goes on to say that "the modern usage of confining the word to describe male religious establishments and calling those of the other sex 'convents' has no authority behind it." As for "convent," we are told, the name is "derived from the Latin *conventius,* a meeting or association of men for some purpose ... Historically, it has been applied to the domicile of religious of either sex."

In fact, "monastery" comes from the greek word monos, to live alone, which was latinized into *monasterium* and was in the early Church – both in the East and in the West – the only word used to denote a cenobitic religious community of either sex. Let us not forget, also, that we speak of the monastic rule, not of the conventual one. It was only after the 12th century with the introduction in the West of canons regular, mendicant friars, clerks regular, and the development of, since then, innumerable orders, that the appellation "convent" came into use. Eastern monasticism never developed "orders" or "congregations" as separate organized entities, but remains, to this day, an integral part of the Church under the local Bishop. The rule is the same for men and women, each monastery being ruled by an *Hegumenos* (Superior).

In the French language, a very clear distinction is made between monks or nuns who live in monasteries, and religious who live in convents. The difference lies in their vows. "Solemn vows" as made by Benedictines, for instance, are irrevocable even by the Pope, whereas, even life vows of other orders are revocable by him. Thus, the difference in the West between a monastery and a convent lies not in the sex of its inhabitants but in the gravity of their vows.

The Orthodox Church knows only solemn unbreakable vows. In Orthodox countries, the word "convent" is unknown, there are only monasteries inhabited by monahs (monks) or monahis (nuns).

Our Monastery of the Transfiguration, RD#1 - Box 184X in Ellwood City (16117) being an Orthodox community, is, therefore, a monastery.

From a bulletin of the Monastery

Whatever

Traditionally, ikons were prepared using egg tempera. This was a painstaking process of layering transparent paints that allow light to pass through much like in a stained glass window.

The center doors in the ikonastas are called Royal Doors because the Holy gifts are carried through them. Only those set apart to carry them can go through the doors.

Vespers is the official evening service. This service ushers in the following day since the new day begins at sundown. For example, this month the vesper service for St. Vladimir will be served on July 24 and his day is July 25 on the calendar.

Church administration, as we know it, is creaking along like an oxcart on a 21st century interstate. It must be looked into – renovated, renewed and empowered.

Few people make a deliberate choice between good and evil – the choice is usually between what we want to do and what we ought to do.

If you can't stand to be with God now, say for even an hour in His church once a week, how could you possibly stand to be with Him eternally?

The fastest growing religious sect in America has been designated as the "Seventh-day Absentists."

Certain people in our lives never grow old. We know them first when they are young; and despite the passage of years, we want to believe that they will remain secure in time, always the vital persons we first knew so many years ago.

In his Spiritual Instructions, St. Seraphim states: Whoever possesses true faith is a cornerstone in the temple of God, chosen for the work of God the Father, raised up by the power of Jesus Christ with the help of the grace of the Holy Spirit.

The success of the movement towards Christian unity presupposes a new era in Christianity itself, a new and deep spirituality, which means a new outpouring of the Holy Spirit, and our willingness to accept it.

Nicholas Berdbyaev, Russian



EDITORS' NOTES

In Northeast Pennsylvania this is "outdoor time." This year I hope to sit on my front porch, which I have wanted for so long. When we purchased our house, it had a deck around three sides. It looked nice and the advantage was that we could move away from the sun. But we found it was really not very practical. The rain beat down and it needed constant upkeep. Even when we lived in Texas, we had a patio but it had a cover. I really don't know where an uncovered deck is practical, but in our area many people are adding them to their homes. This lemming behavior is followed in many areas of life. One that bothers many is the tendency to treat the church building as a meeting hall. People talk, laugh, bring food for their children, dress inappropriately, etc. Ray Mastroberte writes about it this month. Fr. Elias Mitchell's articles sometimes deal with this same problem. If Baba ever came off vacation, I am sure she would also have much to say about this.

One of our packet plan churches was badly damaged by fire. In talking to an officer, he said that they would have an easier time in claiming insurance if they had a file with photo of everything in the church: the ikons, chalices, robes, music, books, etc. The file should also contain an assessed value and be upgraded each time something new is bought or donated to the church.

We have been pleased to note that many are including their phone numbers on their resubscription envelopes even though our old envelopes have no place for them. Shows how carefully **The Orthodox Herald** is read. We asked for the phone numbers because it made it easier to contact a subscriber if we had a question.

A high percentage of you resubscribe ahead of time. We would appreciate you including the label from your copy of "the Herald." It helps us locate your card and extend your subscription.

We receive about 30 letters a day. We tear the stamps off and send a boxful every now and then to Veteran's Stamp Club, 3601 South 6th Ave., Tucson, AZ 85723. The club is a part of the Southern Arizona VA Health Care System and the stamps are used as therapy in rehabilitating handicapped, wounded and hospitalized veterans.

Many letters were received about a statement on the Internet and in a letter which concerned the death and funeral of Bishop Innocent. Quite early in life most of us learn that "one cannot throw mud without getting some on oneself." Such a sad and disturbing matter only made worse.

The Stroyens

PRAYING FOR OTHERS

St. John of Kronstadt, who died in 1908, was glorified in 1990. He was a priest in the naval town of Kronstadt where he worked very hard for what we today would call social work. He was especially concerned about the children and the poor and those affected with alcoholism.

He not only built soup kitchens, etc. but he was a firm believer in intercessory prayer. He prayed for so many that at times he had five thousand prosphoras from which he took particles and offered prayers for individuals. He said:

"Why does our sincere prayer for each other have such great power over others? Because of the fact that by cleaving to God during prayer, I become one Spirit with Him, and unite myself by faith and love with those for whom I pray: for the Holy Spirit acting in me acts at the same time in them, for He accomplishes all things. We being many, are one bread, one body. There is but one body and one Spirit."

ICONS TEACH

Icons glow
like the sun
and we receive a blessing
from the Son.

Icons teach
like the Bible
and to remind us of saints,
have no rival.

We kiss an icon
to remember God,
because life in the world
makes it so hard.

To venerate an icon
will bring you joy
and a blessing from heaven
if you will only try.

Mitchell Cohen



KITCHEN CORNER

When we visited Russia, we would see women carrying heavy jars of pickles to sell. They were to be found at the railroad stations early in the morning. We also saw them at the stops our boat made while we were on a cruise on the Volga River. Since, I am very fond of pickles, I could not resist buying a few. They were wrapped in a newspaper and I took them back to our boat. My sister would not try them but I threw all caution to the winds and ate my three pickles. They were delicious and reminded me of the pickles which my parents made when the cucumbers were ripe in the garden. Once home, I tried making them with no success. The amount of salt is very important – and most instructions "enough salt to float an egg" didn't guarantee me much success. I finally have the ingredients right to make a quart of pickles at a time. I use the small kirby cucumbers. The pickles are ready in two to three days.

QUICK FRESH PICKLES

Make brine using 2 1/2 Tbls. salt (Do not use iodized salt. I use pickling or kosher salt.) and 1 quart water. Bring to a boil and cool. Meanwhile, wash enough small cucumbers to fill a wide-necked quart jar. Place cucumbers in the jar in the upright position. Add a few cloves of garlic and a few dill seeds or sprigs of dill. Pour cooled brine to cover cucumbers. Place in a cool place. Ready to eat in two days if you can wait that long.

Variations:

1. If you can't wait, nip the ends of the cucumbers and use the brine while it's hot. This speeds the process.
2. If you have access to grape, oak or cherry leaves, you can add a few.
3. Add a pinch of pickling spice or red pepper flakes.

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• WHEN YOU AND YOUR CHILD COME TO CHURCH

This is an excellent time to teach your child many of the important facts and beliefs about our Faith. Your Faith and Beliefs can be communicated to your children most efficiently by you.

• **What are the Churches rules about standing and sitting?**

These are very easy, think about having a guest in the home whom you highly respect. You would stand when you greet him as he enters your home. So whenever a Deacon, Priest or Bishop enters the Nave of the church from the Altar area to function liturgically, we should stand.

For example:

When the Censer or the Gospel enter the Nave area.

When the Bishop or Priest blesses the congregation.

During The Great Entrance.

When Holy Communion is being distributed.

• **Your Faith can best be communicated to your children by you.**

LIGHTER MOMENT

Sam, 80, wanted to have a good time before he died. He dyed his hair with Grecian Formula, got silicone shots in his cheeks, went to the gym to work out, bought some new stylish clothes, and a brand new ragtop car. He met a good-looking woman, about 40, and they were driving around happy as could be, when a bolt of lightning struck Sam.

When he reached heaven, he cried: "Why me, God? I have been enjoying life."

And God answered: "I'm sorry, Sam, I didn't recognize you."

Home Bible Reading Schedule

JULY 2002

1	Matt 6:31-34, 7:9-11	16	Matt 11:16-20
		17	Matt 11:20-26
2	Matt 7:15-21	18	Matt 11:27-30
3	Matt 7:21-33	19	Matt 12:1-8
4	Matt 8:23-27	20	Luke 4:22-30
5	Matt 9:14-17	**21**	**Matt 8:5-13**
6	Matt 7:1-8	22	Matt 12:9-13
7	**Matt 4:18-23**	23	Matt 12:14-16, 22-30
8	Matt 9:36-10:8		
9	Matt 10:9-15	24	Matt 12:38-45
10	Matt 10:16-22	25	Matt 12:46-13:3
11	Matt 10:23-31	26	Matt 13:4-9
12	Matt 10:32-36,11:1	27	John 15:17-16:2
		28	**Matt 8:28-9:1**
13	Matt 7:24-8:4	29	Matt 13:10-23
14	**Matt 6:22-33**	30	Matt 13:24-30
15	John 10:1-9	31	Matt 13:31-36

[illegible]BLE STUDY

This m[illegible] we read from the 10th chapter o[illegible] [M]atthew which deals with choosing [illegible] [a]postles and His discourse to them. This can be divided into three parts: Verses 5-15 concerns their present mission to the cities in Israel; verses 16-23 leads them forward to their work after he leaves them at His Ascension; while the third part contained in verses 24 to the end expands their influence throughout the known world.

He warned those who believed in Him that trouble would come. And it did!

For example, in the year 303, the Roman emperor Diocletian began a reign of terror that his successor Galerius continued until 311. Christians who loved and worshipped the Lord throughout the Roman Empire suffered almost unspeakable atrocities. Those who dared pledge allegiance to Jesus Christ were tortured, maimed, or killed. Horrible persecutions carried out by the State brought death to thousands of Christians.

More recently, we know of the horrors that Orthodox Christians suffered in Russia and other Eastern European countries under the communists.

However, not all opposition begins at the high levels of government. Even today, if we let others know that we are followers of Jesus, believers in God, we may face various forms of mistreatment and rejection. It may be subtle, but it is there.

But our Lord's words to His disciples can help us to stand firm. First, He told them to "be wise as serpents and harmless as doves" (Matthew 10:16). They were advised to respond with wisdom without malice. And second, He told His disciples that when they would stand before persecutors, the Holy Spirit would help them to know what to say (verse 19-20).

We don't want to face people who are hostile in our faith, but when we do we can count on help from the One whose Name we represent.

More than ever, the world is against Christianity. Those who are believers can expect trouble in the world.

* * * * * *

NO CATS

We find dogs mentioned 24 times in the Bible. Cats aren't mentioned at all. Even obscure animals like boars, gazelles are mentioned.